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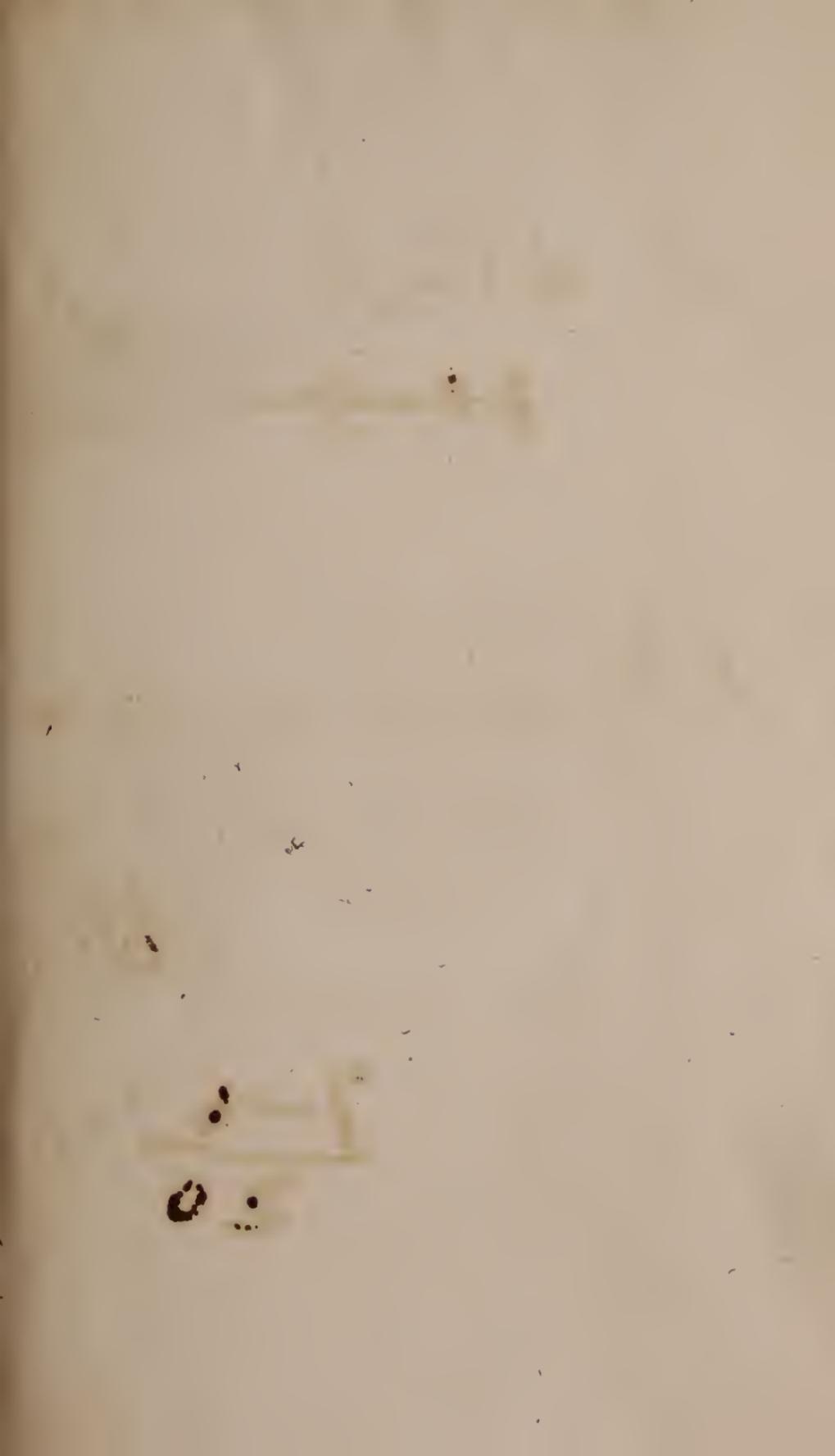
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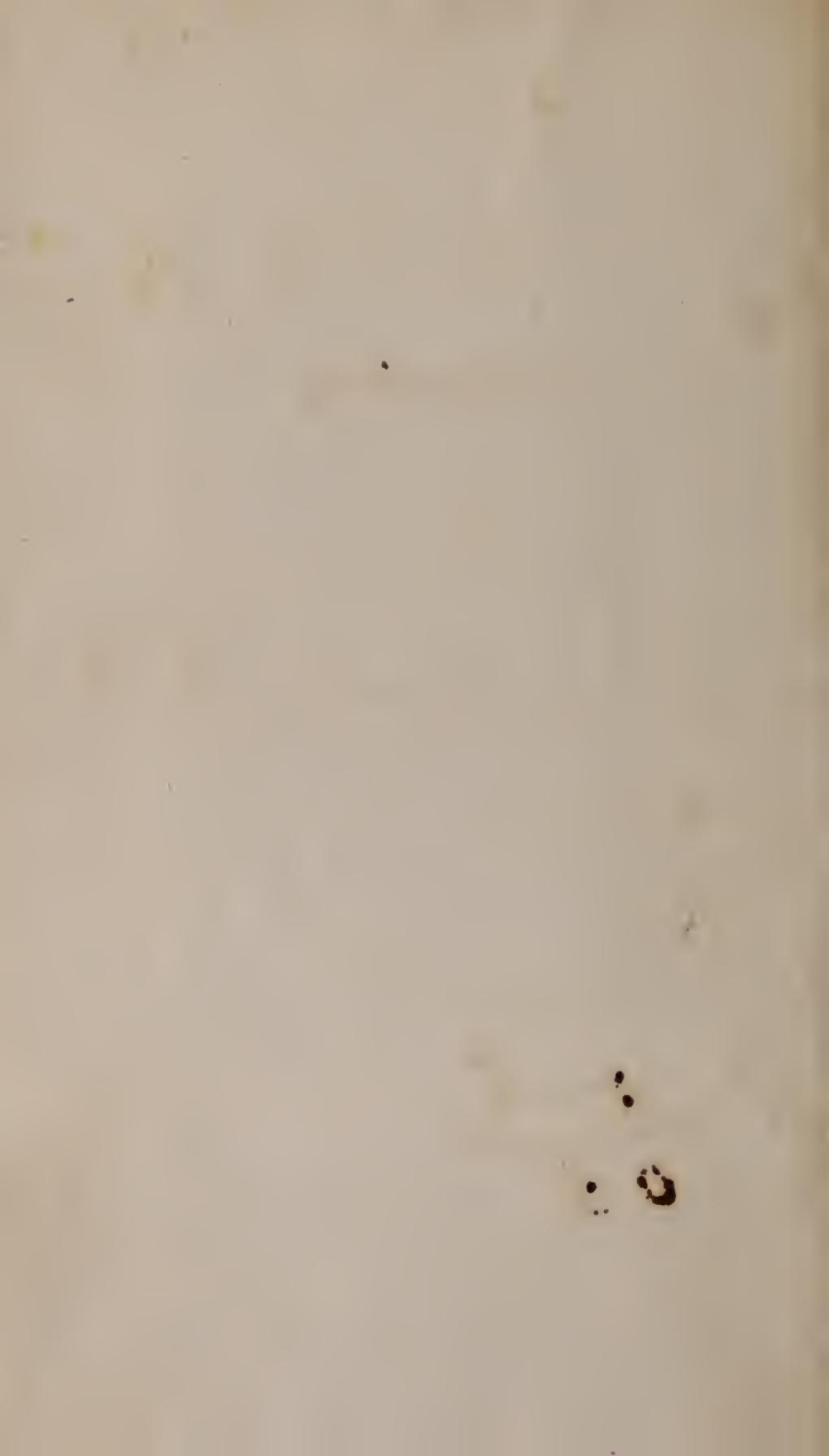
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THE
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AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. XV.

PUBLISHED BY ORDER OF THE DIRECTORS OF THE AMERICAN
COLONIZATION SOCIETY.

WASHINGTON:
1839.

NOTICE:

To complete the volume to which this Index belongs, has been much desired, and has been in contemplation since the death of Mr. DUNN, the proprietor of the work at that time. But the unsettled state of the affairs of the deceased, and the slow process since in collecting the money due his estate, rendered it impossible to do so before this. It is hoped, however, that the volume being now complete, no further obstacles will be in the way of speedy collections, and that the orphan children of Mr. DUNN will thus be opportunely relieved.

To those persons especially who have been in the habit of preserving and having the Repository bound, for future reference, this title and index will be very acceptable, and of the greatest utility.

WASHINGTON, Oct. 4, 1841.

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TO THE FRIENDS OF MISSIONS.

ONE of the most interesting aspects in which the friends of African Colonization are enabled to present it before the Public, is its tendency to Christianize Africa. This tendency, even in the present early epoch of the history of the American Colonization Society, has been often and signally displayed in the assistance afforded by its settlements on the African coast, to missionary operations. A new instance appears in the letter of the Rev. Francis Burns, published in our last number, describing the alarming interruption to missionary proceedings interposed by hostilities on the part of the natives, and the restoration of tranquillity and safety which was effected by the prompt military movements of the colonists at Cape Palmas. The history, indeed, of the colonial settlements in Africa, abounds in evidence of their benefits to the missionary cause. The soldiers of the cross who had before exercised their pious duties at the constant and imminent risk of martyrdom, amid savages whose superstitions rendered them callous to every instinct of human sympathy, and prompted to acts of the most atrocious cruelty, can now sojourn with civilized and christian communities, enjoying protection, and sure of a refuge from barbarous enemies. Their labors, instead of being suddenly terminated by some murderous onslaught, are now continued, in comparative safety, until the fruits can be matured.

The advantages ensuing from the colonizing principle to missionary operations, being undeniable and important, it may be reasonably expected that the friends of Missions should be peculiarly solicitous for the success of the Colonization Society. It appears from the Missionary Herald, that the contributions to the American Board for Foreign Missions, for the month of April last, was \$21,180; while the African Repository shows an income accruing to the American Colonization Society for the same period, of only \$1,410. This comparison is calculated to suggest to the friends of Missions the peculiar propriety of exertions on their part to promote the pros-

perity of an institution whose influence on their own holy cause has been so benign. A fit occasion for aiding the Colonization Societies will be presented on the ensuing fourth of July. Whatever diversities or even contrarieties of opinion may exist in relation to the political or economical questions with which in this country the colonizing principle is connected, all must agree that its action has been favorable to Missions. Who then can more properly advocate it than the friends of Missions? From the large amount of piety, talent and learning, devoted to the missionary cause, the most favorable result may be anticipated for any efforts which its friends may make in behalf of Colonization on the approaching anniversary of our National Independence.

“ SLAVES WITHOUT MASTERS.”

In noticing, as it has been our duty far oftener than our pleasure to do, the assaults of the Abolitionists on the Colonization Society, we have occasionally adverted to the condition of the colored race in what are called the “Free States” of the Union, as being one of nominal liberty, but of substantial hardship and degradation of the severest character. If this state of things result from the volition of those exercising social control, nothing can be more disingenuous or immodest than their invectives against southern slavery: if, on the other hand, the physical characteristics of the colored people necessarily place them in a relation of social inferiority to the whites, and render that relation more distinct and depressing in proportion as the two races approximate to political equality, what can be more irrational than the efforts of the Abolitionists to emancipate the southern slaves and retain them in the country?

Our thoughts have been again turned to this topic, by the perusal of a letter in the Charleston (S. C.) Courier, addressed to a gentleman of that city, by a colored man, who was born there, but who for a number of years past has resided in Philadelphia. We cannot wonder that it should excite the Editor of the Courier to expressions of resentment against the Abolitionists “who,” he says, “while proclaiming the creed of universal emancipation to the slave with their lips, yet leave the condition of the already freed, who live among them, so debased and miserable, that they sigh for a return to their homes in the slaveholding south. Indeed, we have no doubt, as well from other testimony, as that contained in the subjoined letter, that the false philanthropists of the north shrink from the colored race as from contagion, and are their worst enemies, while professing to be their best friends.”

The letter is as follows:—

WASHINGTON, MARCH 6, 1839.

RESPECTED SIR:—I claim the privilege of a South Carolinian to address you, and to beg, sir, that you will interest yourself in behalf of many re-

spectable colored people, natives of South Carolina, who are digging out a miserable existence in the northern cities; very few of these are comfortable, and most of them are anxious to return home, sweet home, to our dear Carolina, but are prevented by the enactment of law. From careful observation and acquired facts, permit me, sir, to state that I believe it is the interest, as well as the dictates of humanity, that the laws be repealed, which prevents the native Carolinians returning to their home, if they desire it. I am free to say, that not one of us, who left Charleston with high expectations to improve our condition, in morals, virtue or useful enterprising pursuits of industry, but have entirely failed in their expectations, in fact, so different is the living at the north from that of the south, (I never had the most distant idea of the depravity, in all its most varied and complicated forms of wickedness, until I settled in New York and Philadelphia—there is no such wickedness in Charleston,) that Carolinians cannot live comfortably at the north, for this very plain reason: The manners, habits, and pursuits of the people are so vastly different. The Carolinian, at home, engaged in pursuing some respectable occupation, sometimes is grieved that he is not sufficiently protected by law—he removes to Philadelphia or New York, for the enjoyment of privileges there, which are denied him at home. But, alas, he fails to acquire by removal the reasonable desires of his heart. He does not find happiness in these cold regions, where prejudice against the colored complexion reigns triumphant, no matter what a man professes himself to be, he keeps far off from colored people; most of us are without employment in winter, and in spring and summer, however careful we may be, are entirely too short, with the little business we have, for us to live and provide against the long tedious inclement winters of the north; I do humbly think, sir, that it becomes the duty of every christian, patriot, and philanthropist of South Carolina, especially, at this particular time, when there is no cause whatever to reject us, the repenting prodigals, from the privilege of returning home. I repeat my most solemn conviction, that I believe it is the interest, as well as the dictates of humanity, that all of us who are anxious, be permitted and encouraged to return home. In this matter I speak the language of a South Carolinian, who loves the soil where first he learned to lift up his feeble voice in praise to God and his country. Besides, the repeal of the law will disarm the north of a very important and powerful weapon, now wielded against you; this very law which denies to us native born South Carolinians the privilege to return within her borders, and that too, without crime, operates against you, can do you no possible good, whilst it inflicts a very serious injury upon us—we are your friends. When any of us stand up in defence of our state, which is often the case, we are calmly asked if the customs and privileges are such as you represent them to be in Carolina, why do you not go back to Charleston and enjoy them, why do you remain with us? If South Carolina repeal the law which bears heavily upon us, without doing good in any one single instance, the world will sing praises to your magnanimity, your own approving conscience will cheer you for the part you might take to effect its repeal, besides the blessings of many honest hearts, who will return to the sweet embraces of long separated friendship.

So far as regards myself, who was deluded away from home by offers of large salary, &c., for missionary services, all the promise has proved to be base imposition and cruel cheat; it is true that I had some privilege to travel, which I improved carefully, looking out for a home and in reviewing the condition of the colored people. In this also I have been sadly disappointed; although I have visited almost every city and town, from Charleston, South Carolina, to Portland, Maine, I can find no such home—and no such

respectable body of colored people as I left in my native city, Charleston. The law in my adopted city, Philadelphia, when applied to colored people, in opposition to white people, is not as good as in Charleston, unless the former has respectable white witness to sustain him. Property colored people generally transact their business through the agency of white people. They cannot rent a house in a court or square occupied by white people unless it is with the consent of white neighbors—we are shamefully denied the privilege to visit the Museum, &c.—all the advantage that I can see by living in Philadelphia is, that if my family is sick, I can send for a doctor at any time of the night without a ticket.

Respectfully, your ob't serv't,

P. S.—A good remedy—if you desire a Carolinian to have an ‘exalted ardour for his native state,’ permit him to live a few years in Philadelphia, New York, or any other northern city, and depend on his daily exertions for his daily bread, and I will warrant, if he is permitted to return to Charleston, the process will make a perfect cure.

N. B.—I do not know the names of the gentlemen who compose the Charleston delegation in the legislature of South Carolina—and if I did, my time would not permit me to address every individual member, unless I had a printed circular, and do not know if it would be advisable for me to do so whilst I am living in the north. Still, sir, I will be glad if you will furnish the names of the whole assembly—please put it on board one of the Philadelphia packets, it will save the postage.

[*For the African Repository.*]

SPECIMEN OF AFRICAN CRIMINAL JURISPRUDENCE.

The substance of the following account of the native African's mode of detecting crime, by the ordeal of drinking an infusion of Sasswood, was related to me by the Rev. Mr. Barton, one of the missionaries in Liberia. The scene, to which he was witness, occurred at a small native town about 12 miles up the St. John's river.

Having reached Goystown in the evening, he slept there all night, and was awaked early in the morning by the noise of drums beating. On inquiring into the cause, he was informed that the *Greegree-man*, or native Doctor, was about to drink Sasswood water, to find out the person, or persons, who were guilty of intending to poison, or *make witch*, as they call it, for the king, or head-man. On proceeding towards the place appointed for this trial, he saw the *Greegree-man* sitting with a large vessel before him, containing about 15 gallons of this decoction, or preparation, of Sasswood. A few paces in front of him were erected two upright posts joined together with a cross piece at the top. The people were sitting in a circle round all. The person appointed called out the name of one individual, upon which the *Doctor* drank about a pint of the liquor, and immediately rose up, and went over to the posts above mentioned, and vomited it up—a proof of *this* person's innocence. This was repeated about fifteen or twenty times, a person being named each time, until the name of the king's head-woman was called. After swallowing the probationary draught for her, it refused to be ejected. The judge then began to lament that he could not vomit this as he did the others, but that he felt it going over his whole body, even to his toes. Wo to her for whom this draught was taken. Her guilt was considered unequivocal. “Throw it up now,” cried out the by-standers. “The palaver has catched her.” “Give me a pledge,” first answered the old *Seer*. They gave him a knife as a pledge she should be punished.

The wonderful fluid no longer refused to be dislodged, but was immediately thrown up, to make room for more. The woman was brought forward, looking downcast and rather sulky. She confessed that it was true she had tried to poison her husband; whereupon, the other women began to wail and cry, and tear off their clothes. The punishment of the culprit was to rest with her husband. He might kill, sell or pardon her, as he pleased. Again the vessel was filled with this mysterious fluid to the brim, and again the arbiter of fate seated himself beside it. Names were called over, draughts taken and ejected, as before, until the name of the king's brother was submitted to the decision of the mysterious fluid. Again it refused to be dislodged; the same symptoms of uneasiness were again complained of. A pledge was demanded and given, as in the former case. This man's guilt was thus decided, and the fluid no longer refused to be removed. This man, being informed of his sentence, pleaded innocence, and said he himself would drink Sasswood water to prove it. His friends urged him to confess, as his brother, the king, said he had no ill will against him, and did not wish him to drink the Sasswood, unless it was his own pleasure to do so. He still, however, persisted in his wish to make the trial. Four pieces of the Sasswood tree, each about the size of a finger nail, were then prepared for him; each of these was named according to the specific effect which it would produce if the person was guilty. The first piece to be given was designated by an expression meaning "I catch you"—the second piece, "I hold you"—the third, "I throw you down"—and the last, or *coup de grace* piece, "I kill you." The first and second pieces were presented to him and eaten, when he appeared to stagger a little, as if giddy. On being asked what was the matter, he replied, "nothing at all." Before a third piece was given to him, he was again urged by his friends to confess, that they might take means to relieve him from the poison he had already swallowed. Upon confessing himself guilty, something was given him which produced vomiting. When Mr. B. saw him, he was retching violently, and seemed terribly convulsed; at last, he drew himself suddenly together, then, stretching himself out, fell back and expired. A few days after this took place, on his return down the river, Mr. B. was informed that the man he had seen killed was thrown into the river, with a stone fastened to his body, and that, on his way further down the river, he would see the body floating—which he did. The body, having become buoyant from putrefaction, had risen to the surface, and had a white, blanched appearance, partly eaten by fish.

Such is a fair specimen of native justice. They believe that no one dies except through the agency of some malicious person who makes "witch" for them, who must be found out and punished accordingly. It may well be said this "people perish for lack of knowledge." R. McD.

ABOLITION IN MASSACHUSETTS.—Rev. A. A. Phelps, has resigned his office as a member of the Board of managers of the Massachusetts Anti-Slavery Society, and also as recording secretary. He says:

"I regard the recent action of the society, and of the board, on particular subjects, as changing entirely the original character of the society, and the principles on which its meetings were originally conducted. The society is no longer an *Anti-Slavery Society simply*, but in its principles and modes of action, has become a *woman's rights, non-government, Anti-Slavery Society*. While it remains such I cannot, consistently, co-operate with or sustain it. When it shall have returned to its original character and principles, I shall rejoice to do so. Meanwhile I must seek other ways of making my influence felt for the slave."

THE LATE ARRIVAL.

In our last, we noticed the reported arrival of the brig Oberon from Cape Palmas. The following statement has since appeared in the Maryland Colonization Journal:

The brig Oberon, which took out the fall expedition to Cape Palmas, has recently returned to this port, bringing full despatches from Governor Russwurm, with numerous letters from the missionaries and colonists to their friends in the United States. We do not remember to have received intelligence from the colony since its settlement so decidedly favorable in all respects.

Of a number of excellent letters addressed to members of the board, and citizens of this city, a few only can be had for publication in the Journal; but not one of them, as far as we have seen, gives any other account of the colony than such as would be gratifying to the friends of the cause.

We learn from an intelligent colonist who returned in the Oberon, that the progress of education and religion is such as would scarcely be credited by any but an eye witness. The colony, he thinks, has passed through its darkest days, and that its future prospects are most encouraging. His own feelings in regard to it may be estimated by a single remark—"that the happiest days of his life were those of the last six months' residence in the colony."

EXTRACTS FROM THE DESPATCHES OF GOV. RUSSWURM TO THE AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

Dear Sir: I had the honor of addressing you on August 20th, ult., via Monrovia; and, as there has been no opportunity of forwarding from thence, you will probably receive these lines as early, though the vessel does not proceed directly home. Then affairs appeared rather gloomy, for the reasons therein set forth; and I felt it as much duty to inform you of the dark, as I now do to give you a detail of better times and prospects.

Columbia's Emigrants.—The emigrants by this vessel have been highly favored by the fever. Not an individual has been sick enough to be considered really dangerous—consequently, we have had only two deaths, of children, since their arrival. They have had so little sickness, that I have hired a nurse only about four weeks. It is pleasant to visit them, as I was received with smiles. I have not to listen to petty grievances which I am unable to remedy. By request of Rev. J. L. Wilson, they are located on 'Bayard's Island,' in Hoffinan's river. Bayard's Island contains, perhaps, 40 acres of good land. I am not much in favor of the location, but my instructions were imperative.

Farms.—The farms are now looking finely, and I speak within bounds when I assert that there is more than twice the quantity of land under cultivation this season than the last. A little pinching, scolding and petting, and driving operations on the public farm, have convinced those who had the least spark of industry that they need not starve unless they chose. A new species of potatoes has been introduced from the public farm. The seed came from Monrovia, and all are delighted with its size and productiveness.—The introduction of night guards has prevented the farms from being plundered by the natives.

The want of working cattle cramps all farming to any extent; and I feel it duty to place this subject constantly before the board. I have purchased one yoke for the Tubmans, and should have supplied them with five more, but they are not to be easily procured. A native counts his cattle as his money, to purchase wives, and nothing but dire necessity ever drives him to part with them. They know, also, that they can get better prices from vessels.

Public Farm—Has been prosecuted with considerable energy during the past season; but, owing to its being a very unfavorable one, not much has been raised, except cassadas and potatoes. Pains were taken to have on the ground a quantity of manure, and the spot where the cotton seed was put in was well covered over. It was ploughed thrice, as it was my determination to give the seed a fair trial, but this second experiment has proved no better than the first; and if cotton is to be raised for export, it must be from the African seed, which thrives finely. The plant grows well; but when it begins to bear, there is a small insect which plays havoc among its pods, before they are fairly ready to be picked. I calculate that 200 pounds have been raised this season.—The experiment, so far as it has been tried by the colonists, proves that land should be

well broken up and manured, as there was a striking difference in the several patches, and where most labor was expended in preparing the ground, there the plant was most thriving. Our cotton on the public farm was planted May 5, 1838.

Though in the rainy season, we suffered much for want of rains, as there were ten or twelve weeks in which we had none. Even the cattle suffered for want of grass, and those at work had to be fed on corn or cassadas. Notwithstanding, our corn had quite a tolerable look; but when it was harvested, the injury which it had sustained from the drought was evident, from the small quantity gathered. I planted about one acre, to show the colonists, who are daily complaining, that they could raise corn, if they would only put forth the requisite quantum of sinews. All cavilling on this head is nearly silenced, as corn has been harvested two seasons. Our leeward natives raise it so extensively as to load vessels.

Our oxen have done exceedingly well; and without them I could not get along. Besides doing all the necessary farm work, they have hauled country boards, &c., for various individuals. The pair which were first broken are still at work, and have increased in size and value.

Assistant Agent's House.—Agreeably to instructions, a comfortable house has been erected on Mount Tubman, for the permanent residence of the assistant agent, who is now stationed there. The Tubmans and others in the vicinity are well pleased with the place, and fancy already they feel a security which they did not before. Thirty acres near will be placed under his superintendence, to test the difference between it and land exposed, as the agency farm is, to the deleterious influence of the salt air. The present missionaries at Mount Vaughan are pleased with having so good a neighbor.

The mount is being converted into a fortification, by throwing up a stockade, and digging a trench, six feet wide, around it. In it will be kept the cannon and ammunition, and it will always serve as a place of refuge for women and children in case of war or invasion. True, we fear no war or regular invasion, but we cannot tell how soon another colonist may be foolish enough to act as Parker did, or the party assaulted to take the law into his own hands. On the reserve land, I have erected a comfortable dwelling for a family of respectable emigrants, during their six months' seasoning.

Free School, No. 1—This school still continues in successful operation. The sickness and death of the teacher, O. U. Chambers, has been somewhat of a pull back to it, but I can perceive no sensible diminution in its numbers. On my late visit, forty-nine were present—average, forty-two. Not much can be said in favor of their progress, as we want a more competent teacher. As our population extends out in the bush, we shall soon be under the necessity of having another school, somewhere in the vicinity of Mount Tubman. The people there, in a praiseworthy manner, have subscribed liberally in labor towards putting up a school house. One has given a site. It is but reasonable that they should look to the society for a teacher after it is finished. We want a fresh supply of Webster's Spelling Books, and cards of A B C. Would it not be well to give some name to Free School No. 1?

The materials for the Ladies' School House are all ready, and I am only waiting the movements of our *only* mason, who has been engaged for the last three months at Mount Vaughan. We suffer but little inconvenience, as the house now occupied by Mr. Alleyne for his school belongs to the society. I am really pleased to have another school in operation, as the Methodist mission have discontinued theirs; and the desire to acquire knowledge is pretty general, its loss being felt sensibly by nearly all who aspire to public office. We have to raise up a class of young men for officers, as we cannot expect to find any among the emigrants duly qualified. In my opinion, the Ladies' Society, by furnishing us with a competent teacher, is conferring a blessing on this colony which will extend to our remotest posterity.

COLONIZATION OF NORTH AFRICA.

It is stated in a French paper that a company is forming at Marseilles for colonizing and cultivating the North of Africa, and promoting its civilization by the introduction of Christianity. It will be parcelled out to different families, who will be formed into villages, where the natives will also be invited to settle. The (Romish) Bishops of Algiers and Marseilles give their countenance and encouragement to the plan. Model farms are to be established, upon which will be admitted orphan children, who are to be religiously brought up.

SOUTHERN AFRICA.

In April last, we re-published extracts from the journals of the Reverend Messrs. Owen and Hewetson, missionaries of the Church Missionary Society, stationed at Umgunglilovn, or Umkung-love, the residence of Dingaan and capital of the Zulu country. Our last number apprised our readers that the murder of the Dutch delegation by Dingaan had been followed by his defeat and the capture of his capital. We now copy, from the Missionary Herald for June, a letter dated 31st December, 1838, from Mr. Lindley, who embarked at Port Natal, in company with Messrs. Owen and Hewetson, at the time of Dingaan's outrage. The vessel carried them about three hundred miles northeast from Natal, to Delagoa Bay. To the information given by Messrs. O. and H., concerning the circumstances of the embarkation, and the people at Delagoa Bay, Mr. Lindley's letter adds the following interesting particulars :

'The Zulus carried every thing before them in the vicinity of Natal, but I only beheld it with my eyes ; the evil came not nigh me. I thanked God that my wife and two little daughters were far away; that I was not compelled, as many were, to take my children in my arms and flee into the bushes and there remain, as some did, three days and nights without water.

Believing that my longer stay at Natal, after the Zulus had overrun it, would be useless, I took passage in the Comet with Mr. Owen and party, and sailed to Delagoa Bay. We left Natal on the eleventh of May, and on the twentieth anchored before Lorenzo Marques, where waved the flag of Donna Maria over a well built fort, out of all repair. This fort was well supplied with rusty cannon, the most of which had crushed the rotten carriages on which they had once been mounted. I do not think there was one gun from which three rounds could have been fired. The appearance of the soldiers, of whom there were about seventy, was in perfect keeping with every thing I saw around them. Some of them had on hats of different shapes and materials; others of them wore caps as various in kind as their hats ; some had shoes, some slippers, and many were barefoot. Nor was there any better agreeement in their shirts, coats, and pantaloons. These men were generally ragged from head to foot. This ridiculous group were of all ages, from eighteen to fifty-five, and of all colors, from the European white to the jet of Mozambique. Their arms and accoutrements perfectly became them. I was told by one who had been several weeks at the place, that Donna Maria's men had not among them more than five muskets which could be fired. The commander of this formidable power is sixty-five years old. On invitation I drank tea with him, when he informed me that he had four wives, three of whom he pointed out, adding that he had paid for each one fifty dollars. Near his door sat a boy in shackles, about nine years of age, whom he had bought the day before—the Sabbath—for twenty-five dollars.

The houses in this place are few in number and of mean construction. This is an old but decayed establishment, in which there is still carried on some trade in negroes and ivory; but much less than in former years. The place is under the government of Mozambique, and I should think was regarded as hardly worth keeping up; and if I am right in this opinion, we may conclude that the number of slaves exported from here is not very great. Ivory is collected in considerable quantities. The natives are not

allowed to trade with vessels touching there; except in a few cases where special permission has been previously obtained. A few individuals in authority have monopolized the trade, given what they please for the produce of the country, and then selling it at what profit they can get, which is sometimes very great. The poor natives are under a perfect tyranny.

I made such inquiries as I could respecting the country around and behind Delagoa, and learned that it is thickly inhabited. A party of Boers, about one hundred men, women, and children, and the first who emigrated, made their way up considerably to the north of Delagoa, where they quarreled and separated into two companies of about equal size; one of which was soon attacked and destroyed so that not a soul was left alive; the other company with great difficulty and after much suffering, made out to reach Delagoa, where they arrived about a month before I did. From these unhappy people I learned that they travelled up along the western side of the mountains of which so much has been said, and having reached a point considerably north of Delagoa, they then crossed the mountains and afterwards travelled in a southeast direction, by which they came to the place at which I found them. They informed me that there are a good many people on the western side of the mountains, but that they are much broken and scattered, without cattle, and living where they would be most secure from the assaults of enemies. I suppose they are fragments of the Basuto tribe of Bechuanas, and speak the Sisutu dialect of the Sichuana language. They are at present, and will probably remain some years, entirely beyond our reach. The Boers say that the country on the eastern side of the mountains is very thickly peopled indeed; that you are never from among them for a journey of thirty days. I saw, myself, many natives in the neighborhood of Delagoa. The language they speak is neither Sichuana nor Zulu, is without clicks, and is very agreeable to the ear. While in its words it differs much from the languages just mentioned, in its structure, I think, it bears a striking resemblance. In the vicinity of Delagoa the natives speak the Portuguese, though I could see that those not living immediately in the place, preferred among themselves to use their own language. To a missionary about to enter that part of Africa a knowledge of the Portuguese would be all important. At present he could obtain no interpreter who could speak English, and could find no man in whom he could confide.

Practicability of establishing a Mission at Delagoa—Climate.

But is that country open for the entrance of Protestant missionaries?

Leaving out of view the climate, of which I shall hereafter speak, the only obstacle in the way of entering it would be in the influence of the Portuguese, who regard the country as their own. They will not allow even a worthless sailor to be left on their shores. An English soldier deserted his regiment, and by a very crooked route got to Dingaan's place, and from there to Delagoa, where he wished to remain till the arrival of some vessel in which he might make his escape from Africa; but this he was not allowed to do, the authorities compelling him to return by the way he had come.—Captain C., of Connecticut, put in, while I was there, for water and to make some small repairs. He had taken from some vessel two vagabond English sailors, who were willingly spared, and whom he wished to set ashore, himself having become heartily tired of them, on account of their bad conduct and their influence on the rest of the crew. This he was not permitted to do, though the sailors themselves asked for a discharge. One of captain C.'s boat-steerers was seized and detained in the fort till the two sailors were taken back. I mention these circumstances that you may see

the spirit of the "powers that be," and are likely to continue at Delagoa for some good while to come. They seem resolutely determined not to allow any thing which might, in any way, lead to an interference with their plans and means of making money. I ought to say they treated us well, were full of compliment and friendly professions; but then their offers were so extravagant, that you could only receive them, with a bow, for what they in fact were—mere words. But bad men will not always stand in the way of Christ's kingdom.

What must be expected, in regard to health, by missionaries who may go to Delagoa?

To this question I cannot give a full and satisfactory answer, such as I would wish to communicate. I will, however, say what I know, and some little of what I think. A few facts which came under my observation would lead to the conclusion that the country around the bay, and in the interior till you reach the mountains, a distance of perhaps three hundred miles, must be very sickly. The Boers I saw kept their health till they crossed to the eastern side of the mountains, when they began to be visited with sickness, which increased as they advanced toward the coast. During the two months previous to the time when I left them, about twenty had died; and of the thirty-six remaining alive, not more than five were well. The mortality among the Boers at Delagoa would seem to indicate that there all foreigners, except those from a similar climate, might expect soon to meet their death. It ought, however, to be remembered that these Boers were three years on their way, enduring great hardships; that their clothing, covering, and stores of every kind, which they had laid in for a journey to the moon, for aught they knew of their stopping place when they set out, were exhausted—especially such articles as are used for seasoning food—long before they found a fresh supply. It should be remembered, too, that they had no medicines, not even after their arrival at Delagoa; that they had lost the greater part of their property, and, after all their fatigues and trials, found themselves where they could do little more than give themselves up to despair. If we look at what these poor people had experienced, it would be obviously unfair to attribute all their sickness to the unhealthiness of the climate they were in. What they endured in body and mind was enough to make them sick anywhere. A fever has been prevalent among the Boers at Natal, where men may live as long as they can anywhere in this diseased world; but, of course, not in the circumstances of those with whom this fever originated. Natal is surely a healthy country.

From these remarks, you will see that I am not prepared to ascribe their sickness at Delagoa wholly, or even principally, to the climate they are in. Yet the diseases I saw on them are just such as I have been accustomed to see in unhealthy parts of Virginia and North Carolina; and therefore I conclude that the country around Delagoa is also unhealthy. The resident Portuguese there complained more of musketoes than any other evil, and said that the bite of these insects was poisonous and peculiarly painful to strangers—so much so, indeed, as to cause dangerous sickness. But these insects hurt some by their bite more than they do others. I saw but one man at Delagoa who, of the proper residents, had the complexion and the appearance common to persons living in very sickly places; and he had been after ivory up the Maputa river, where, from all accounts, any man may get his death as soon as he likes. We remained at Delagoa twenty-two days; and there on the Comet, in all, crew and passengers, thirty-four persons.—Two of the passengers were taken sick and died, the one on our way back to the colony, and the other about an hour after we had come to anchor in Delagoa Bay. The first who died was an Englishman about forty years of

age, who was much addicted to intemperance. He had been broken up by the war with the Zulus, though he had not taken any direct part in it, and was, with a heavy, disappointed heart, making his escape to the colony. I observed, before he became sick, that he sat still almost whole days in a hot sun, and cautioned him against it, but he gave my caution little heed. When we consider the habits and conduct of this man, and the state of mind in which I know he was, it would be unfair to say that the climate of Delagoa killed him. The second who died was a native of Natal, about ten years of age. His sickness was brought on, I think, by eating great quantities of improper food, which produced a stoppage that could not be removed. I am not aware that there was in his case a single symptom of a bilious character. I arrived here in the colony under the impression that it was hardly worth a good white man's while to go to Delagoa to live; but, on reflection, I think less unfavorably of that climate than I did, and am inclined to believe that most of the counties below the head of tide water in Virginia, North and South Carolina, and Georgia, may be equally unhealthy. Persons from these portions of the United States would perhaps have little to fear or suffer by going to the part of Africa of which I have been writing. Were this part as bad as the western coast; the Boers would have all been dead long before I saw them. The American whalers, too, who stop there two and three months at a time, would not escape, as they generally do, without even a case of fever.

That country is not open for the entrance of missionaries; but when it shall be, rice, pigs, chickens, eggs, sweet potatoes, and Indian corn, may be had in abundance; and iron scraps, of all sorts and sizes, will be the best money with which to purchase the above named articles. Plain cotton goods would find ready sale among the natives.

THE FAITHFUL SLAVE.

Eustace was born on the plantation of M. Belin de Villenuve, situated in the northern part of St. Domingo, in the year 1773. In his youth he was noted for avoiding light and vicious conversation, and for embracing every opportunity of listening to intelligent and respectable whites.

Occupied in the labours of the sugar house, in which he became remarkably expert, he grew up respected by his master and by his fellow slaves.

It was near the time of his attaining the age of manhood, that the revolution of St. Domingo broke out. He might have been a chief among his comrades, but he preferred the saving to the destruction of his fellow-men. In the first massacre of St. Domingo, 1791, his knowledge, intrepidity, and the confidence of his countrymen, enabled him to save four hundred persons from death. Among these was his master.

Eustace had arranged for the embarkation of M. de Belin, and other fugitives, on board a vessel bound to Baltimore. In the midst of terror and confusion, he bethought himself that his master would soon be destitute of resources in the asylum to which he was about to be conveyed; and he prevailed upon upwards of a hundred of his comrades to accompany them to the vessel, each bearing under his arms two large loaves of sugar. These were stowed on board, and they set sail, but not to reach the United States without a new misfortune. They were captured by a British cruiser and a prize crew put on board.

Eustace was a superior cook, and soon rendered himself very useful and agreeable to the officers of the prize in this capacity. Having gained their confidence, he was permitted to enjoy entire liberty on board, and he de-

terminated to use it for rescuing himself, his companions, and their property, from the captors. Having possessed the prisoners of his plan, and found the means of releasing them at the moment of action, he proceeded with his usual skill and assiduity to prepare the repast of the English officers: but soon after they were seated at the table, he rushed into the cabin at the head of his men, and with a rusty sword in his hand. The officers were taken so completely by surprise that they had no weapons within reach, and no time to move from their places. Eustace had got possession of the avenues and the arms, and he now told the mess, whom he had lately served in so different a capacity, that if they would surrender at once no harm should be done to any of them. They did surrender, and the vessel arrived safely with its prisoners and passengers at Baltimore.

At that city Eustace devoted the resources which his industry and skill could command, to the relief of those whose lives he had saved. At length it was announced that peace was restored to St. Domingo, and thither Eustace returned with his master, who appears to have been worthy of the tender and faithful attachment with which this negro regarded him.

The peace was only a prelude to a bloodier tragedy than had been before enacted. M. de Belin was separated from his benefactor in the midst of a general massacre, executed by the Haitian chief, Jean Francois, at the city of Fort Dauphin. M. de Belin effected his escape, while Eustace was employed collecting together his most valuable effects, and committing them to the care of the wife of this avenging chief. She was sick in his tent, and it was under her bed that the trunks of M. de Belin were deposited. Having made this provident arrangement, Eustace set off to seek his master; first on the field of carnage, where he trembled as he examined, one after another, the bodies of the dead. At length he found the object of his search, alive and in a place of safety; and having again embarked with him, and the treasure which he had so adroitly preserved, he reached St. Nicholas Mole. Here the fame of his humanity, his disinterestedness, and his extraordinary courage and address preceded him, and on disembarking he was received with distinction by the population, both white and colored.

On the return of peace and prosperity under the government of Toussaint L'Ouverture, M. Belin established himself at Port au Prince, where he was appointed president of the privy council. At this time he had arrived at the decline of life, and had the misfortune to lose his eyesight. He now regretted that he had not taught Eustace to read. He expressed himself with much emotion on that subject, saying, "how many heavy and sleepless hours of a blind old man might Eustace have beguiled, if he could read the newspapers to me." Eustace mourned his master's bereavement, and his incapacity to console him. In secret he sought a master, and by rising at four o'clock, and studying hard, though not to the neglect of his other duties, he was able in three months to present himself to his master with a book in his hand, and by reading in it with perfect propriety to give a new and surprising proof of the constancy and tenderness of his attachment.

Upon this followed his enfranchisement. But freedom did not change: it only elevated and hallowed his friendship for his late master; rather let us say, his venerable and beloved companion.

Soon afterward, M. de Belin died, leaving to Eustace a fortune which would have supported him in ease during the rest of his life. But the legacies of his friend came to the hands of Eustace only to be passed by them to the needy and unfortunate. At that time there was a vast deal of misery, and but one Eustace in the island of St. Domingo. If a soldier was without clothing and pay, a family without bread, a cultivator or mechanic without tools, the new riches of Eustace were dispensed for their supply.

Of course these could not last long, and from that time until his death in 1835, a period of nearly forty years, he maintained himself and provided for numerous charities by serving as a domestic. He lived and laboured only to make others happy. Some times he was found defraying the expenses of nursing orphan infants, sometimes administering to the necessities of aged relations of his late master; sometimes paying for instructing, and placing, as apprentices, youths who were destitute and unprotected; and often forgiving to his employers considerable arrears of wages which they found it difficult by a vicissitude of fortune to pay. His remarkable skill as a cook enabled him to provide for all his expenditures, as it secured him constant employment in all the wealthiest families. His own wants were few and small.

The virtues of this humble and noble-hearted negro could not be hidden by the obscurity of his calling. In 1832, the National Institute of France sought him out to announce to him that that illustrious body had paid to his worth the highest homage in its power by awarding to him the first prize of virtue, being the sum of \$1000. To this announcement, made by a member of the institute, he replied with his habitual simplicity and piety, "It is not, dear sir, for men that I have done this, but for my Master who is on high."

COLONIZATION MEETINGS.

Pursuant to notice given through the public papers, a large and respectable audience assembled, on Friday evening, 22d ult., at the Presbyterian Church, Lafayette, Indiana, to listen to an address from Porter Clay, Esq., on the subject of African Colonization.

After a clear and eloquent illustration of his subject, Mr. Clay proposed the formation, in this county, of a society auxiliary to the grand and benevolent designs of the parent Institution at Washington, and submitted for the consideration of the meeting the following constitution, viz.—

CONSTITUTION.

1st. This Society shall be called the Tippecanoe Colonization Society, auxiliary to the Indiana State Colonization Society.

2d. The object to which it shall be exclusively devoted, shall be to aid the parent Institution, at Washington, in the colonization of the free people of color of the United States on the coast of Africa, and to do this not only by the contribution of money, but by the exertion of its influence to promote the formation of other societies.

3d. An annual subscription of one dollar shall constitute an individual a member of this Society; and the payment of twenty-five dollars, at any one time, a member for life.

4th. The officers of this Society shall be a President, five Vice Presidents, Secretary, Treasurer, and nine Managers, who shall be elected annually by the Society.

5th. The President, Vice Presidents, Secretary and Treasurer shall be ex-officio members of the Board of Managers.

6th. The Board of Managers shall meet to transact the business of the Society.

7th. The Treasurer shall keep the accounts of the Society, as well as take charge of its funds, and hold them subject to an order of the Board of Managers.

8th. The Secretary of the Society shall conduct the correspondence, under the direction of the Board of Managers, both with the parent Institution and other societies.

After the reading of the foregoing constitution, on motion of Mr. Clay, the Reverend S. J. Minor took the chair, and called the meeting to order. The result of the proceedings was the organization of a society, of which the following were declared to be duly elected its officers for the ensuing year:

President—S. J. Minor. Vice Presidents—I. Spencer, Baker Guest, Loyal Fairman, S. Henkle, Jno. Kennedy. Secretary—W. G. Webster. Treasurer—J. S. Hanna. Board of Managers—John Taylor, John D. Smith, Benj. Henkle, S. C. Cox, Wm. M. Jennings, A. Ingram, Jesse Andrew, J. L. Pifer, H. T. Sample.

[June,

At a meeting of the Board of Managers, on Tuesday evening, 26th ult., it was

Resolved, That the editors in Lafayette be respectfully requested to publish the proceedings of the Society at its organization, with the constitution and names of members.

S. J. MINOR, President.

Wm. G. Webster, Secretary.

[From the *Cleveland Herald and Gazette*.]

CUYAHOGA COUNTY COLONIZATION SOCIETY.

At a meeting of the friends of Colonization, held at the Presbyterian Church in the city of Cleveland, on the eighth day of March, eighteen hundred and thirty-nine, Samuel Starkweather was appointed Chairman, and Sheldon Pease, Secretary. On motion, Dr. J. Weston and Messrs. T. M. and M. Kelley were appointed a committee to draft a constitution, and report the names of officers of the Society; and the committee, having retired, submitted the following constitution, which was adopted:

ART. 1. This Society shall be called the Cuyahoga County Colonization Society, and shall be auxiliary to the American Colonization Society.

ART. 2. The sole object of this Society shall be, by contributions and influence, to aid in the scheme of the parent Society for colonizing free people of color of the United States upon the coast of Africa, with their own consent.

ART. 3. Any person who will subscribe this constitution, and pay annually any sum to its treasury, shall be a member.

ART. 4. The officers of this Society shall be a President, twenty-five Vice Presidents, a Corresponding Secretary, a Recording Secretary, and Treasurer, who, together, shall constitute a Board of Managers, any seven of whom shall constitute a quorum for business at a regularly called meeting of the Board, who shall be elected annually, at the regular meetings of the Society.

ART. 5. The annual meeting of the Society shall be held in the city of Cleveland, on the first Monday of September, the time of day and place of meeting being determined by the Board of Managers: special meetings of the Society may be held by adjournment or call of the President or Board.

ART. 6. A member may at any time withdraw his subscription by notifying the Treasurer and paying his dues.

ART. 7. Members of societies auxiliary to this shall enjoy all the privileges of members of this Society, and, upon forwarding a copy of their constitution to the Corresponding Secretary, shall be recognized and allowed to vote in meetings of the same.

ART. 8. The President shall preside at all meetings of the Society or Board—or, in his absence, one of the Vice Presidents.

ART. 9. The Recording Secretary shall make up an accurate account of the proceedings of the Society and of the Board; and the Corresponding Secretary shall conduct the correspondence of the Society, and shall exhibit the same, when required by the Board.

ART. 10. The Treasurer shall take charge of the funds of the Society, under such security as the Board may require, shall pay them out, on the order of the Board or Society, and shall make a statement, at the annual meeting, of the financial concerns of the Society, and shall report the state of the funds to the Board, when required; and the books of the Treasurer shall at all times be open to the inspection of the Board.

ART. 11. The Board of Managers shall meet quarterly, or oftener, on the call of the President; they shall be allowed to adopt by-laws for their own government—to fill all vacancies occurring in their own body during the year—and to do all other matters and things that they may judge necessary to promote the objects of the Society—and they shall make an annual report to the Society of their proceedings during the preceding year.

ART. 12. The Society shall annually elect one or more delegates to attend the meeting of the parent Society at Washington city, and report thereto the state of the Society.

ART. 13. This constitution may be altered or amended by a vote of two-thirds of the members at an annual meeting.

The same committee who reported the foregoing constitution, also reported the following names of officers:

President—Hon. Josiah Barber. Vice Presidents—Hon. J. W. Allen, R. Winslow, Esq., Hon. Reuben Wood, Hon. Nehemiah Allen, S. Starkweather, Charles Stetson, G. W. Stanley, T. M. Kelley, C. M. Giddings, D. Griffith, Harvey Rice, John W. Willey, John Blair, Henry B. Payne, Sheldon Pease, J. A. Harris, S. S. Henderson, L. Hander-

son, T. Ingraham, M. Kelley, Hon. F. Whittlesey, Rev. L. Tucker, D. H. Beardsley, Rev. J. H. Breck, Geo. B. Mervin. Corresponding Secretary—J. D. Weston. Recording Secretary—F. Randall. Treasurer—T. P. Handy.

And thereupon it was, on motion,

Resolved, That the foregoing persons be elected to the offices designated.

On motion, the Society adjourned, to meet to-morrow evening.

At a meeting of the Board of Managers, held at the American House, on Monday, the 11th of March, 1839, the President in the chair, it was

Resolved, That the Secretary subscribe for two copies of the African Repository and the Liberia Herald, and deposit one of each in the office of the Herald and Gazette, and Mr. James' Reading Room.

Resolved, That the President be authorized to appoint delegates to the Colonization Convention to be held at Pittsburgh on the 9th of April next.

Resolved, That the Hon. John W. Allen be requested to address this Society at the earliest convenience.

Resolved, That the thanks of the Board be tendered to Mr. Pinney for his instructive and interesting lectures on the subject of Colonization.

Resolved, That the Hon. Daniel Warren be appointed one of the Vice Presidents, in place of Mr. Breck, resigned.

Resolved, That the Rev. Mr. Pinney be elected an honorary life-member of this Society.

Resolved, That the proceedings of our meetings be published in the Herald and Gazette.

Adjourned till the 10th day of June next.

F. RANDALL, Recording Secretary.

[From Judge Wilkeson's History of Liberia.]

APPEAL TO CHRISTIANS IN BEHALF OF AFRICAN COLONIZATION.

The missionary character of the American Colonization Society cannot fail to interest most deeply every benevolent mind. It is a missionary work in two aspects. First, *as it regards the colored man in this country*; and secondly, *as it respects the native of Africa*.

It manumits the slave; breaks down many of those obstacles to knowledge and to goodness which necessarily exist in his enslaved condition; restores him to the land of his fathers; raises him to the dignity and self respect of a freeman; and opens before him a field of enterprise, of usefulness, and of happiness.

But this is only the beginning of the work of Colonization, or more properly of its fruits. Every company of emigrants may be regarded as a *band of missionaries to Africa*. They go to that country with some knowledge of the gospel; are accompanied by intelligent ministers of Christ; a Christian society is immediately formed, which becomes a bright and powerful centre of civilization and of religion. How mighty must be the influence of such a minister and people upon the surrounding nations of Africa, and how rapid will be the triumphs of the gospel in such circumstances!

What an appeal then does the American Colonization Society make to every denomination of Christians in our land! and may we not respectfully suggest to THE DIFFERENT RELIGIOUS BODIES IN OUR LAND—Presbyteries, Associations, Conferences, and Conventions, to recommend the interests of this Society to the affections, the prayers, and the liberality of their respective churches. Something has been done already. But does not this GREAT CAUSE demand something more? Should not bleeding Africa have a large place in the affections of the Christians? and would not an EARNEST APPEAL AND RECOMMENDATION from the congregated wisdom and piety of our

country be regarded with deep interest by the community generally, and rouse those feelings in every denomination which have too long lain dormant? The sufferings of some nominal Christians in Palestine, as those sufferings were depicted by Peter the Hermit, once roused all Europe to precipitate itself upon Asia. If the wrongs of Africa were contemplated by the Christians of this country in their reality; especially if Christians could be made to see that the day of her redemption was drawing nigh, through the influence of Colonization, we doubt not all America would come up to a work more holy in its character, and more certain, as well as more glorious, in its results.

LE^T CHRISTIAN LADIES in every part of our country come to this Society with their efficient aid. In every good work they have always been foremost. They can form Societies; they can perform the self-denying work of soliciting donations; they can circulate information; and they can pour out their fervent prayers to God for his favor and blessing.

Every Pastor, Rector, Presbyter, and Bishop, should be a life member of this Society; and who can do this work so cheerfully, or so acceptably, as the ladies? Let every lady, then, who reads this, resolve that her minister shall be made a life member of this Society.

RICH and benevolent men may find in this Society a claim to their high and kind regard. Let such ask themselves, "can I not redeem some African from his bondage, and restore him to the land of his fathers? Can I not kindle a light of civilization, of liberty, of religion in Africa, which shall never be extinguished? Can I not lay up treasure in this Society which shall never rust, and which shall gather its interest in a nation redeemed from oppression, and beautified with salvation?"

Will those who are about to depart to the world of glory, remember their obligations to a wretched world, and bequeath their gifts for its melioration, not forget the claims of Africa, and leave her a legacy which shall bless the present generation and thousands yet unborn?

FOURTH OF JULY.

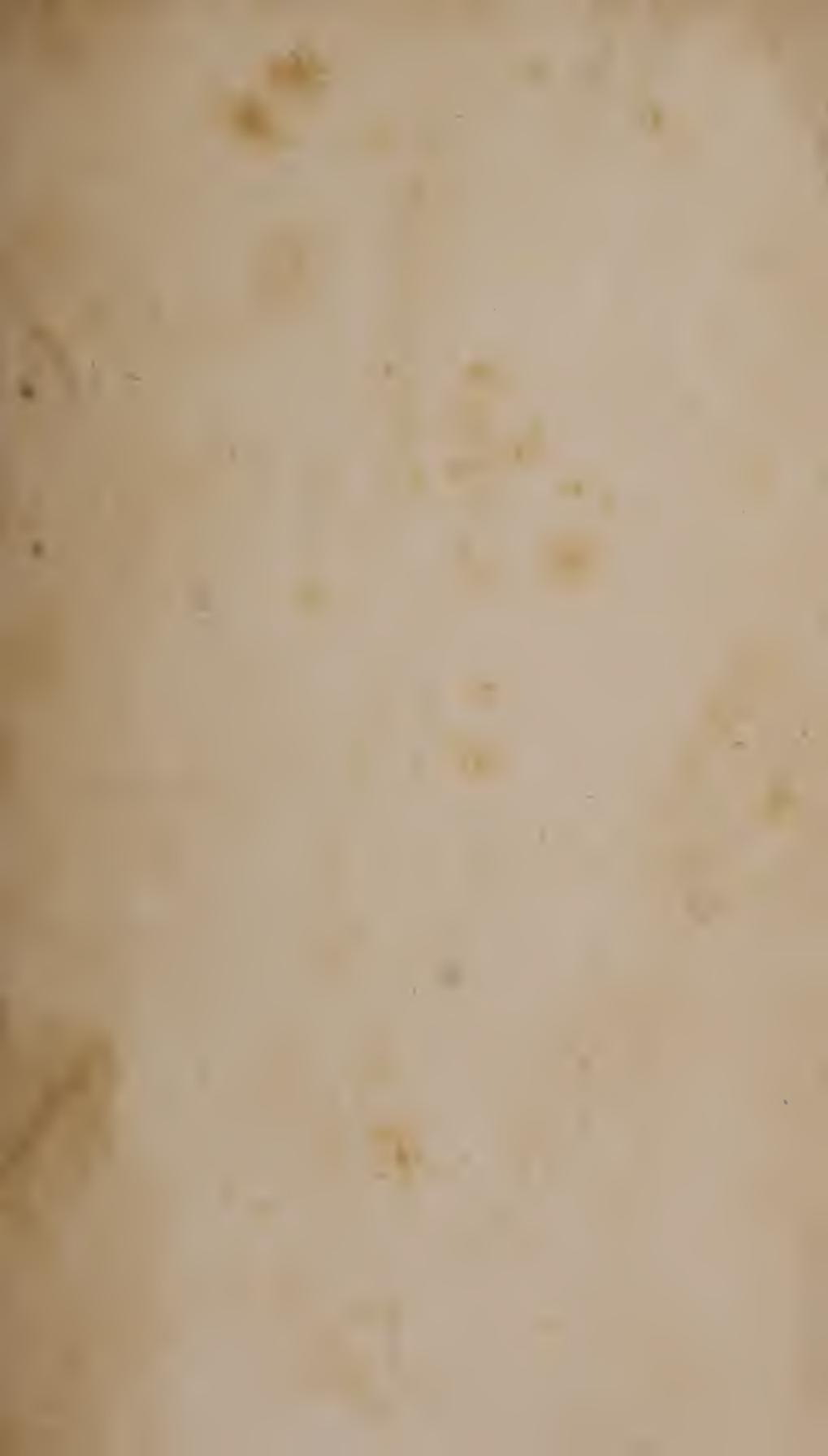
The Fourth of July is approaching—a day most appropriately selected for contributing in aid of the Colonization enterprise. The American Colonization Society, under its new organization, is prosecuting its objects with vigor and success; and its claims on the patronage of the benevolent public were never so great as now. The ship Saluda, purchased for the purpose of conveying emigrants to the Liberia colonies, is daily expected to return from her first expedition in the service of the Society, and will soon commence her second voyage to Liberia, with a large number of emigrants—provided that money can be procured for the expenses of their passage and their settlement in the colony. A considerable number of them have been liberated on the express condition of emigrating within a given time; and this time, with several, has nearly expired. What an appeal does their case make to the free citizens of the United States! and will not these, while celebrating their own National Independence, contribute liberally to assist their less favored fellow beings to establish themselves in a country where they, too, may enjoy political freedom?

The clergy of the different denominations through the country, friendly to the cause of African Colonization, are respectfully and earnestly requested to take up contributions in favor of the cause.

By order of the Executive Committee,

SAM'L WILKESON, *Chairman.*





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